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ANTI-NUCLEAR FORCES MOVE TOGETHER

Anti-nuclear activity has mushroomed in Japan since early this year. The initiative was taken by writers and literary critics following the visit to Japan of a West German writer in November 1981. Meeting in a Tokyo restaurant, a dozen or so Japanese writers asked what they might do; two weeks later they drew up a "declaration" supporting general disarmament and opposing all nuclear weapons. They then visited other writers of all political (or apolitical) persuasions, and 36 agreed to be sponsors of the declaration. Sent out to literary figures in early January, the declaration drew an initial supportive response of 287. By January 27 the number swelled to 303, and by March 19 it reached 523, representing most major and many lesser Japanese writers.

The group's representative is NAKANO Koji, who also serves as chief representative of the Citizens Liaison Council that aims at collecting 30 million signatures in support of complete disarmament and against all nuclear arms. This declaration and the signatures will be presented to the United Nations Special Session on Disarmament to be held in June in New York City.

Japan's anti-nuclear movement first reached nationwide proportions in reaction to the hydrogen bomb test conducted on Bikini Atoll by the U.S.A. in March 1954, when radioactive fallout affected 239 inhabitants of three atolls in the area (46 died in the period 1954-66), 28 American observers, and 23 crewman of a Japanese fishing vessel (one died on September 23, 1954). The 1982 movement, too, has grown into a genuine citizens movement that transcends political and ideological lines. One retired school teacher, age 61, walked throughout his snowbound town and collected 600 signatures; an old man, age 75, on a remote island near Nagasaki collected 75 signatures. The Citizens Liaison Council

by mid-March had received, from individual citizens, requests for 75,000 signature sheets, enough for 1,125,000 names.

Labor unions are also active in signature collection, but have been cautioned against trying to co-opt the anti-nuclear movement. On January 8 ten representatives from the Citizens Liaison Council visited the office of Sohyo, Japan's largest labor union (allied with the Japan Socialist Party), which had just announced its own "30-million-signature campaign." Liaison Council representatives asked if the union was trying "to split the movement, as in the past." Sohyo's general secretary readily acknowledged past divisiveness, especially in competition with the Japan Communist Party and allied groups and cancelled Sohyo's separate campaign.

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(Anti-Nuclear Forces Move...)

Separate rallies and campaigns marked Japan's peace movement from 1964 to 1977 when citizens groups once again pressed for a unified peace rally, and National Women's Federation leader YAMATAKA Shikeri accused the competing groups of having "wasted the past 14 years." For six years since, citizens groups have taken increasing initiative. The 1982 movement appears to have recovered citizen centrality, with individual participation rooted in forthright humanism.

The new ethos has elicited a wide spectrum of initiative. Leaders of the Japan Scientists Council on February 15 sent out an appeal for signatures to some 600 scientists and researchers, and by March 18 had 184 signatures. A group of about 100 musicians (from traditional Japanese, classical Western, and popular music fields) opened a signature campaign in March, as did a group of 88 actors (from kabuki, noh, bunraku, modern drama, and other theatrical fields). Most surprising, perhaps, was the volunteer effort by graduates of the former Imperial Army and Navy academies, which garnered 117 signatures and 202 telephone calls in support of "Disarmament, Elimination of Nuclear Weapons, and Strict Civilian Control of Government." Responses came from former army and navy nurses, survivors of war dead, and current self-defense forces personnel as well.

Citizen participation in the anti-nuclear movement peaked in the March 21 "Hiroshima Action for Peace" rally. The planners claimed an attendance of 186,000; the police conceded only 94,500. Having joined this rally, I would judge the number as much closer to the planners' figure. Another mass citizens rally, aiming at 300,000 participants, is planned for Tokyo on May 23.

An ad hoc group made up of representatives from various religious organizations in Japan is sending 78 persons to attend the Second Session on Disarmament at the U.N. in New York in June. The group is made up of 22 persons from Buddhist organizations, 35 from Christian organizations and 21 persons from various new religions.

SEKIYA Ayako, vice-chairperson of the National Christian Council of Japan, was chosen to head the delegation.

On May 30, an anti-nuclear and anti-armament joint Protestant-Roman Catholic prayer service will be held at St. Mary's

Cathedral in Tokyo. A candlelight march through the streets will conclude the program.

By late March, 132 local governments, including 33 prefectural assemblies, had adopted resolutions against nuclear weapons. In many cases, the resolutions were passed by unanimous vote. This is rather remarkable, since virtually every prefectural or municipal assembly has some balance of reformist and conservative members, and the conservative Liberal-Democratic Party (LDP) has warned against the anti-American dangers of the anti-nuclear resolution in the Tokyo Metropolitan Assembly.

The LDP has controlled the National Diet for over three decades, and its political clout in opposing peace actions is clearly evident in Japan's poor voting record in the U.N. General Assembly. Of the ten anti-nuclear proposals to come before that body during the past twenty years, Japan voted in favor of only one, the first (1961); it abstained from the next seven (1962-79), and voted against the last two (1980, 1981).

Faced with unresponsive governments, ordinary citizens have understandably taken actions to oppose trends directly affecting their own (and all future generations') survival. But why now? Some say that it was U.S. President Reagan's announced decision to build the neutron bomb (August 1981) that triggered their concern. Newly published, extensive documentation of the horrors visited upon Hiroshima and Nagasaki, including new documentary films, has clearly played a part in galvanizing people into action.

- David Swain -

The "Ten-Feet" citizen's movement has completed two 16mm movies, using film footage which was taken by the US Occupation army after the bombing in Hiroshima and Nagasaki. A campaign to encourage individuals to each purchase ten-feet of the film from the National Archives in Washington, D.C., made the project possible.

The resulting two films--"The Lost Generation" (Japanese title *Ningen o Kaese*), 20 minutes, and "Prophecy", 40 minutes--are going to be taken to SSDII, U.N. in June. These films will be also shown at the Japan Society, N.Y.C. on June 3, Chicago at the Peace Museum on June 9 and Los Angeles on June 13, 14 and 15. They will be taken to European countries.

PEACE CARAVAN TO OKINAWA

I came back from the March 29 to April 2 Japan Fellowship of Reconciliation (JFOR) peace caravan to Okinawa with the conviction that we who say we want to work for peace have much to learn from the people of Okinawa, whose lives are directly shaped and threatened by wars past, present and future. Our group of 27, most of whom were high school and college students, traveled the length and breadth of the main island of Okinawa and Iejima, meeting with people who told of their war experiences and of their work for peace. We saw with our own eyes the scars of past wars, evidence of a warlike situation in Okinawa at present, and the threatening preparations for a future war being made on and around the American military bases that occupy a large part of the best land in Okinawa. It was a view of the Ryukyu Islands that the ordinary visitor does not get.

AHAGON Shokoh, whom we met on Iejima, is a living Christian witness to peacemaking. He told us how, after losing his only son and much of his land in World War II, he has spent almost thirty years in the forefront of a nonviolent struggle of farmers on the island to reclaim land that was taken from them by the U.S. military. Ahagon is a simple man, who lives simply and speaks with the power of conviction based on his own experience. His actions and his words speak the same message: true peace must be based on a way of life that depends in no way on the sacrifice of others.

We saw for ourselves the farmland on which the lives of several Iejima families once depended turned into a desolate looking bombing and artillery practice range for the U.S. military. The remarkable lack of barbed wire around the range is one of the visible results of the farmers' passive resistance efforts. The Americans must have have just gotten tired of putting up fences only to have them torn down again and again. Danketsu Dojo, the solidarity hut built on the edge of the confiscated land as a place for the farmers to "learn the truth" together is also physical evidence of the struggle. I only wished that the messages written of the walls of the hut could have been also written in English as a constant appeal to the consciences of the American military men who pass by it daily: "Return our land. This is our country, our village and our land....Your beloved families are waiting for you to come home..." The determined farmers have prevented the American

forces from succeeding in their original plan to confiscate 60% of the land on the island. The unfenced portion which the Americans presently control is about 20% of the island's total land area. These seemingly small victories are a living proof of the power that the nonviolent actions of a few conscientious and determined people can have, even in the face of the military organization of a major world power.

KINJO Shigeaki, professor and former president of Okinawa Christian Junior College in Haha, gave us his heart-rending witness to the dehumanising power of war. He said that almost all Okinawans who experienced the war feel this way, but that he feels compelled to tell his story in order to prevent such a nightmare from ever happening again. One of his conclusions, based on his bitter experience of obeying the order to put members of his own family to death, was that military forces do not exist to defend the ordinary citizens, but to defend themselves. The military will not hesitate to sacrifice the lives of people in order to save their own.

NAKAMURA Zenko, one of those presently on trial for entering U.S. military controlled territory in protest against the military practice being held there, seemed to be too young to have memories of World War II. He told us of the present war conditions in Okinawa, saying that citizens are in constant danger of death or injury caused by practice ammunition being shot into residential areas. He acted as our bus guide as we drove through Camp Hansen in the center of the main island of Okinawa, and pointed out the scarred earth and whole burnt mountains that are the result of U.S. military bombing practice there. These mountains were selected as a practice ground, he said, because the terrain is much like that of the Korean Peninsula, where the U.S. forces may fight a war in the future. Nakamura and Mrs. Itokazu, the wife of another of those on trial with him, told us details of the U.S. military equipment on the bases we passed by, and pointed out where nuclear weapons were almost certainly being stored.

Iejima is also being used for nuclear bombing practice, Ahagon told us. He added that these practice missions have become much more frequent and intense since the Reagan administration took power in the U.S.A. We saw evidence of this in Ahagon's

(Peace Caravan to Okinawa...)

back yard, where a practice nuclear warhead is among the ammunition and other military equipment he has collected from around the practice range.

We are deeply grateful that these and many other Okinawans shared with us their wisdom about war and about peacemaking, based on their bitter experience. May we use this wisdom to join in their struggle to ensure that no one anywhere will ever have to endure such senseless suffering again. #

- Kitty Taylor Mizuno-

CENTER FOR CHRISTIAN RESPONSE TO ASIAN ISSUES INAUGURATED

NCC General Assembly, at its meeting on March 18th, unanimously endorsed the proposal to set up a Center for Christian Response to Asian Issues (CCRAI). The Center has been under preparation since October 1981, following the decision the NCC Executive Committee made on July 9th.

The main purpose of the Center is to respond to voices coming from Asia and directed towards Japan in general, and Japanese Christians, in particular. No doubt Japan's involvement in Asia, primarily political and economic, has been farreaching and is making a great impact on the life of the people in Asia. It is therefore a symbolic action on the part of the Japanese churches to have decided to tackle Asian issues more systematically and continuously. The new center's formation reflects the deepening fellowship and mutual response to challenge from the churches in Asia and Japan.

Affirming the basic function of the Center, Prof. SUMIYA Mikio, Director of the Center, says in his article published in the first issue of the Center's Japanese language newsletter Asia Tsushin (Newsletter). "We hope to collect information with regard to the activities of the churches in Asia and to channel it to the churches in Japan. We are particularly interested in such news as the suffering and struggle of Christians in Asia, since such news is not often covered by secular news media. We hope that the churches in Japan will be informed of such activities by the Christians in Asia." Prof. Sumiya goes on to say, "Through the work of the Center we hope to share information of the suffering of Asian people and to serve the churches in Asia."

Among various on-going activities the Center plans to regularly publish a Japanese language newsletter. It also hopes to encourage Japanese Christian publishers and journalists to cover Asian news more widely, by regularly providing news to them from Asian churches. The Center has also started an English language documentation service. The first of CCRAI Documentation Series is the report of the Japan-North America Joint Consultation on Mission Cooperation, held at Amagi Sanso on the Izu Peninsula on March 29-31, 1982. (Available from the Center at ¥500, postage inland ¥240 and overseas surface mail ¥240.)

The Center's financial support will be through donations and subscriptions. Individual subscription fee is ¥10,000. The Institutional fee is ¥50,000. Publications from the Center will be sent to the members.

Various literature introducing the work of the Center is available on request from Center for Christian Response to Asian Issues, Japan Christian Center, Tel: 03-202-0494.

- KURATA Masahiko -
Secretary for CCRAI

ASIAN HEALTH INSTITUTE PROGRAM RESTRUCTURING

In an effort to provide the course that will most practically meet the needs of the participants, the Community-Based Action for Health Promotion Course for 1982 has been restructured. There will actually be three training courses.

Two regional courses will be held in August and September. One of these will be held at Deenabandu, S. India. Ms. S. Rifkin will coordinate these programs on behalf of ACHAN, the Asian Community Health Action Network. There will be ten participants for each of these programs. AHI will be responsible for the expenses involved.

The international program will be held at AHI in October and November. Ten people will be chosen for this course.

It is anticipated that in 1983 the participants for the international program will be chosen from those who are in the regional course this year. After

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year's experience the ten who seem to be stable to profit from the additional training will be chosen for the international course in Japan.

1983 there will be three regional courses with ten participants in each course. They will be held in Malaysia, Indonesia and the Philippines.

- Arlene Kelly
Asian Health Institute
987 Minamiyama, Nisshincho, Aichi, Japan

IRRIGATION AND JAPANESE VALUES

The brutality of the Tokugawa government's persecution of Christians has been described in many books. The cruelty of Japanese Imperial Army soldiers during World War II is still remembered by other Christians. The present day brutality of Japanese males is reported over and over as sex tourism from Japan to Asian countries continues.

Professor TAMAKI Tetsu, an agricultural economist specializing in the agricultural uses of water, points out the importance of water in Japanese society in his recent book *Mizu Kiko* (Visiting in Water Using Societies, 1981) by explaining the use of water in rice production. From about 1700 the water needed in rice fields went beyond the limited water supply. As a result water from irrigation was constantly in short supply, with water-use disputes causing much social tension.

In order to settle water-rights conflicts, irrigation routes and water distribution systems were negotiated by those involved. Within the villages various ceremonies developed which supported and re-affirmed the power relations that supported the water use arrangements.

The result of these community developed water-use decisions was that those outside the community were, in a sense, eliminated by exclusion. However, to openly scorn outsiders could be dangerous; so outsiders were excluded by a subtle process of strengthening the inter-personal relations within the community, as village people turned inward, outsiders were shut out.

In terms of inter-community relations,

those communities down stream, would send gifts to those communities above them. Sake (Japanese rice wine) was usually the gift to the communities above. Sake in old times was very valuable and used on religious occasions. Prof. Tamaki suggests that the regular offering of gifts to those villages above was systematized as a means of securing water for the lower village.

The strong community relations within the villages resulted in a group consciousness among the farmers that, as Japan developed, encouraged an inside-our-group vs. outside-our-group morality that continues throughout Japan until this day. This group consciousness, he writes, has become the basic orientation of Japanese society.

In relating to those outside the group (e.g., the village above) harmony was emphasized to insure the continuing supply of water for the villages.

Within the village the strong emphasis on harmony meant that those who sought individual rights were condemned as damaging to the village life. Competition with those unrelated to the group was praiseworthy but within the group the emphasis was on harmony.

Prof. Tamaki suggested that these early water-rights disputes and the method used to settle them continue to influence Japanese values today both within Japan and outside Japan, particularly as Japanese people relate to non-Japanese both inside and outside Japan.

(Aiko)

Letter from a JCAN Reader:

"Please tell me the number of women representatives in the Diet, women doctors and lawyers?"

Frances Bray, Oregon

Lower House in the Diet - 9 women
among 511 representatives.

Upper House - 16 women among 250.

Women Doctors - More than 170,000
increasing every year.

Women Lawyers - 508 of about 40,000.

Public schools Principals: () = men
Elementary School - 474 (22,998)
Junior High School - 14 (9,663)
Senior High School - 14 (3,728)
College & University - 19 (419)

THE CONSTITUTION OF JAPAN

Published on April 7, 50,000 copies of the Japanese constitution printed in large letters with 29 full-page size pictures as a 128 page book, were sold out within three days. By the end of April 280,000 copies had been printed.

When SHIMAMOTO Shuji, the editor of the book learned in a 1980 survey that 80% of the people had never read the constitution, he felt the necessity of the constitution's being available for easy reading by all the people. This is the first time the constitution has been sold at subway station stalls in Tokyo.

The picture of the earth taken from Apollo I is placed at the opening of the book, and a full page picture of rice-planting illustrates Article 9, "Renunciation of War." A close-up picture of an embryo is for the section of Article 93, "Local Self-Government." The concluding picture is the earth rising as seen from the moon. Difficult words are all explained at the bottom of each article, and "kana" (syllabic symbols) give the reading of the "kanji" (Chinese characters). The old imperial constitution and the English translation of the present constitution are added at the end of the book.

The January Liberal Democratic Party convention decided to draft constitutional revisions for Article 9 by the fall of this year. It was necessary for the LDP to do this because of the increase in the Military budget.

The Mainichi Shinbun (Newspaper) on May 3 (National Constitution Day) published a special issue on the survey related to the constitution. The following is a translation of the result of the survey regarding Article 9 and the Article related to the Emperor.

Do you support Article 9 which renounces war and forbids the possession of any war potential forces? (See the illustration.)

- 70% -- Support (Male-66%, Female-73%)
25 -- Do not support

Do you think the National Defence Forces are constitutional or not?

- 29% -- Constitutional
20% -- Unconstitutional
47% -- It is difficult to say either way.

Which opinion do you support regarding the emperor system in Japan?

- 6% -- It is better to give the emperor more power
77% -- It is better for the emperor to symbol of the State.
14% -- It is better to abolish the emperor system.

Is it better to revise the constitution or not?

- 32% -- Yes.
28% -- No.
36% -- Do not know
4% -- No answer.

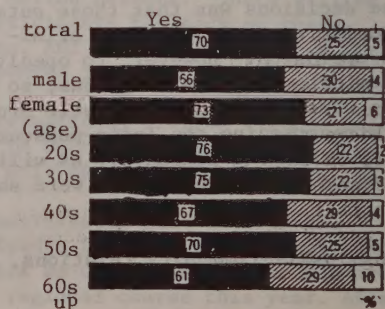
For those who said revision is necessary, what is the reason for the constitutional revision?

- 4% -- It has some aspects which are unsuitable for the traditions of Japan,
14% -- It was forced on us by the US Occupation army.
62% -- It is necessary to revise according to the changing times.
18% -- We must clarify articles which have conflicting interpretations.

For those who said the revision is not necessary what is the reason to maintain present constitution?

- 22% - It already permeates the public.
34% - The Peace constitution is an example to the world.
15% - It guarantees basic human rights.
9% - It guarantees democracy.
17% - It can have flexible interpretation and usage according to changing times.

Do you support Article 9?



IG BUSINESS TURNS TO SHINTO

Recent news items report a boom in the construction of Inari (Fox) Shinto Shrines on the premises of commercial and industrial enterprises. The Inari shrines house the patron deity for business prosperity.

The Fukushima Inari Shrine, headquarters of approximately 40,000 Inari shrines in Japan, reported that last year they received 7,000 requests for paraphernalia or constructing company shrines. Sogo department store, one of the large, high quality nationwide retail chains, recently built such a shrine on the top of its new Tokushima branch. It was also reported that executives of Osaka investment companies make monthly visits for worship to an Inari Shrine on the roof of the city security exchange building.

Shinto training sessions for personnel development also take place at the Youth Training Center of the Grand Shrines of Ise in Mie Prefecture.

Though the Center's school was inactive during the immediate post World War II period, it has recently been processing some of the new employees from the Hitachi group and from a Sumitomo company.

NAKAYAMA Yasuo, a school director who says that the school disciplines "the mind, and leads to respect for rules," claims that it is not a religious school, though according to the Mainichi Daily News report, "reverence to the Emperor overshadows every aspect of the discipline."

TAKE Tomoe of the Hitachi Shipbuilding and Engineering Co., Ltd. says that because regular schools and families are not carrying out adequate education related to one's duty to society, business enterprises must be involved in education to develop workers who "have positiveness, brilliance and devotion and forget theory."

Mr. Take reported that at the end of the session at the Youth Training Center's school this spring all new employees were unanimous in expressing determination "to never leave the company." It seems that emphasis on this Shinto related training may increase. The Mainichi Daily News reports that "the Education Ministry takes care of it as a social-education training institution." (R)

Another question from the Mainichi Shinbun survey on May 3, 1982.

A certain local city office built a public hall and paid Shinto priests for the ground purifying ceremony. This case was challenged as violating the separation of religion and state article of the constitution. Do you think this case is unconstitutional or not?

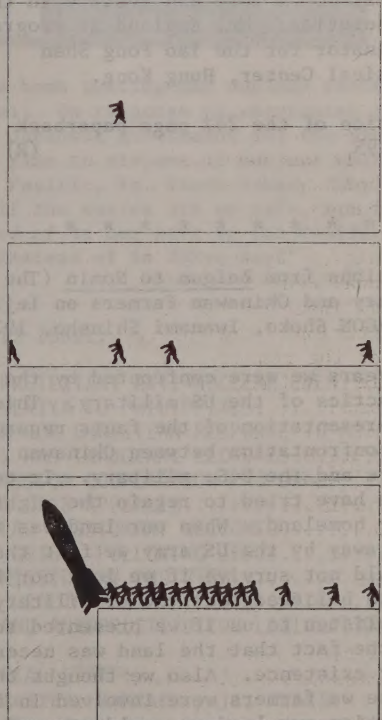
- 29% - Yes, it is unconstitutional.
- 61% - No, it is not.
- 10% - No answer.

What is the reason?

(For the people who do not think the payment was unconstitutional.)

- 76% - The ground purifying ceremony is a common custom.
- 23% - It is not necessary to examine so strictly the principle of the separation of religion and state.
- 1% - No answer.

ANTI-NUCLEAR FORCES COME TOGETHER



(Taken from NEW ABOLITIONIST COVENANT)

Living Theology in Asia (SCM Press, London, 1981), edited by John C. England, presents three articles from each of eight Asian countries and three articles from Mainland South East Asia. Each of the articles appeared previously in other publications.

Mr. England, who was on the staff of the Christian Conference of Asia 1969-75, introduces the volume and each of the nine chapters by briefly setting the larger missional context from which the articles grew. He explains that the articles were not written as formal theological presentations but suggests that they reveal the faith and life of the writer struggling, with the people of God, to discern "the next step in mission."

Japanese writers included are TAKANAKA Masao, TAKO Toshikazu, and SHOJI Tsutomu. Unfortunately the given name and family name of Mr. Shoji were reversed.

Living Theology in Asia provides an insight into the life of several Asian churches involved in mission seeking to manifest God's love and justice in their own societies. Mr. England is Program Coordinator for the Tao Fong Shan Ecumenical Center, Hong Kong.

The price of the 242 page paperback is £4.95 (R)

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Quotations from Beigun to Nomin (The US Military and Okinawan Farmers on Iejima) by AHAGON Shoko, Iwanami Shinsho, 1973, 1980

"For years we were confronted by the skillful tactics of the US military. This book is a presentation of the facts regarding that confrontation between Okinawan farmers and the U.S. military. It tells how we have tried to regain the rights to our homeland. When our land was first taken away by the US army we felt that we could not survive if we lost our land. Also we believed that the US military would listen to us if we presented to them the fact that the land was necessary to our existence. Also we thought that because we farmers were involved in food production our leaders would respond to

our demand for the return of our land.

"I believed in the United States because I thought the country was built on Christian principles. The US president takes the oath of office before a joint session of congress with his hand on the Bible. Also I was very impressed by the kindness of US army personnel right after World War II. I thought that there would be no more war and that therefore we could endure a life of poverty. But we soon realized that the US Occupation forces represented evil."

"Through what we experienced we learned that only the farmers have courage and are rational. We could trust nobody but ourselves to regain our land. We went back onto our land that had been taken by the US military and farmed the land even with bullets showering around us as war exercises were carried out."

"We wondered why our land suffers so much tragedy, then realized it was because of war. We realized that people who cause wars which sacrifice the lives of others are evil. Satan often talks about God's love and the mercy of Buddha but these are only tactics to trick us as he becomes stronger by persecuting the weak."

"Some people seeking nothing but money cooperate with naked power. They have no sense of shame nor are they rational."

"We learned, however, that God is among those who learn from each other and share with each other. I felt the presence of God among these people who suffer, who are disciplined, and who act on their belief. True happiness and peace are possible only among these truly human persons. Over the last 20 years I have learned the importance of endurance."

"One issue of our land has not yet been settled. It seems that even after all these years the struggle is just beginning. Now Japan's National Defense Forces are on the island of Iejima alongside the US military forces. After the reversion of Okinawa to Japan both the US and the Japanese militarists have become our enemies."

"Military exercises on Iejima are becoming more severe with nuclear weapon mock battles taking place. Our daily struggle is against war-mongers." (Summary translation from the post-script)